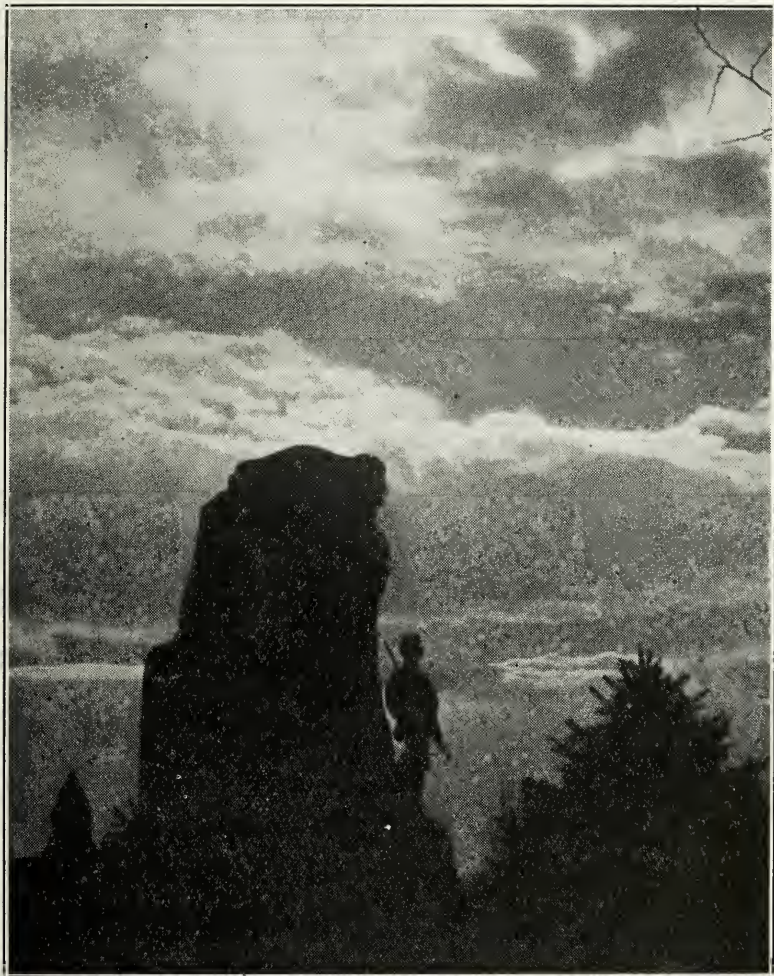


# Millennial Star



**The Mormon Battalion Monument**

*"We need more monuments to peace and fewer to war."*

(See pages 706 and 712)

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7: 12*

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### THIS WEEK'S COVER—

**A**N exceptional night view of the Mormon Battalion Monument, erected in honour of an army of early Mormon soldiers who never were called upon to shed human blood, is seen on the cover of this week's STAR. They marched 2,000 miles across an uninhabited desert land at their country's call. (See pages 706 and 711)



# A Test Of Loyalty

By ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

ADAPTED FROM A RADIO ADDRESS

ON a warm summer day in June, 1846, an officer of the United States Army rode into the camp of the Mormons at Mount Pisgah, whither he had been sent by Colonel S. F. Kearney. To the surprise of the Saints, the officer informed Elder Wilford Woodruff and others of the leaders that he had come to accept the service for one year of four or five companies of Mormons who might be willing to serve their country in the War with Mexico. President Young had gone on to Council Bluffs, whither Captain Allen was

directed, and where he arrived a few days later. Before the Mormon leader and other brethren, Captain Allen made known his errand. There was no excitement, for the peace of God had settled over the "Camps of Israel."

"You shall have your Battalion, Captain Allen," said Brigham Young, "and if there are not young men enough, we will take the old men; and if they are not enough, we will take the women."

The American flag was unfurled from the top of a tree-mast, and within three days the battalion was mustered, organized, and ready to march.



Elder Young

Patience and fortitude were asked of all the people, and they rose to the occasion with an obedience and faith so characteristic of them in times of trial.

The trumpet sounded, and lifting their standards, the companies moved off for Fort Leavenworth in their appointed order. The farewell address of President Young was one of courage and blessing. He assured the men that their families should be cared for and said that not one of those who might enlist would fall by the hand of the nation's foe. His predictions were fulfilled. The officers and men took the oath of allegiance as United States soldiers.

The battalion took up its march to Santa Fe by way of the Cimmaron desert, and arriving at the old Spanish city, they were saluted by one hundred guns in their honour. General Doniphan was in command of the post, and it was he who ordered the salute in honour of the Mormon company.

A detachment of the battalion left the main company on the Arkansas River and marched to Pueblo, where they made their Winter Quarters. The main division was gathered at

the presidio at Santa Fe. The journey was continued down the valley of the Rio Grande, thence to the Gila and Colorado Rivers, over terrible deserts and through one of the hottest lands in the world. The thermometer often registered one hundred and twenty degrees in the shade. Camping at night, dense masses of mosquitoes attacked the men. Days were travelled without water, and when water was found it was often so brackish that only the most extreme thirst could make it palatable. The Colorado desert is a depressed basin, treeless and arid, and one hundred and thirty miles across. For sixty miles there was no trace of water, and little of vegetable and animal life. Often the mules sank to their knees in the dry sands; hot winds drove the loose metallic particles into the faces and eyes of the men.



**The Battalion  
Monument**

Deeply religious were all the men of the command. The Sabbath day was reverently kept. There were sermons and hymns; and prayers were said every night and morning in the tents and around the fires. Most of the officers belonged to the Church, and when a long march with the attendant dangers faced them, all stood with uncovered heads, while the chaplain asked God's blessing upon them.

The main body, including four or five women, who accompanied their husbands, arrived at San Diego late in January, 1847. The long march was finished. They did not seek idleness, but on the other hand, they accepted any employment they could find. It is said that they made the first bricks in California and a squad of the battalion served as General Kearney's escort when he set out for Washington, accompanied by Colonel Fremont, who was charged with insubordination for refusing to recognize the general's authority.

In July, at the expiration of their year's term of enlistment, the Battalion was honourably discharged at Los Angeles. At the request of Governor R. B. Mason, General Kearney's successor, eighty-one men re-enlisted, and were ordered back to garrison at San Diego.

The men of the battalion had won the good-will of the people of California, and the padres of the California missions gave them every help possible. Governor Mason in his report to the Adjutant General of the United States Army said:

"Of the services of the battalion, of their patience and general good conduct, you have already heard, and I take great pleasure in adding that as a body of men, they have religiously respected the rights and feelings of this conquered people; not a syllable of complaint has reached my ear of a single insult offered or an outrage done by a Mormon volunteer. So high an opinion did I entertain for the battalion, and of their special fitness for the duties now performed by the garrisons in this country, that I made strenuous efforts to engage their services for another year."

The historic significance of an event is not measured by its material magnitude, nor its immediate success. The meaning of the patriotic spirit was embodied in that episode. The soldiers felt themselves outcasts from their native land, but when they marched day by day, they were the warm-blooded champions of their traditions and hopes.

The compensation of all great deeds comes back in time. The mourning mothers and sorrowful hearts of the little children when the fathers and husbands marched away, were merged in the reality of faith and the joy of forgiveness. Every man of that battalion gave account of himself to his government and to his God.

## Better Hurry

**L**ESS than three weeks remain in which you can compile your prize-winning entry for the MILLENNIAL STAR Poetry and Prose Contest. The deadline date is November 30th, so contributions to the contest should be begun immediately. If you are a reader of the STAR you are eligible to compete in the mission-wide contest. All entries in both divisions should be written on the subject of Christmas.



Poems should not exceed 24 lines and prose compositions are not to exceed a thousand words. The greatest array of prizes ever offered will be given to the winners in the separate divisions of the contest. Four prizes in the poetry section and four in the prose division will be given to the best contributions. Contestants are eligible to compete in both divisions and as many entries as desired may be entered in the competition. Make sure your entry is in the post by midnight, November 30th. Don't delay. This is your opportunity to win a valuable prize and have your winning entry printed in the Christmas edition of the STAR. Send your entries to: "Contest Editor, 5 Gordon Square, London, W.C.1" before November 30th. Which district will the winners come from?

## BIRMINGHAM DISTRICT CONFERENCE SCHEDULED

**P**RESIDENT HUGH B. BROWN, of the British Mission, and Sister Zina Card Brown, consulting adviser to the women's auxiliary organizations of the Church in Great Britain, will be in attendance at the Birmingham District Conference which is scheduled for Sunday, November 13th. Sessions will convene at 10.30 a.m. and 2.30 and 6.00 p.m. in Handsworth Branch Chapel, 23 Booth Street, Handsworth, Birmingham.



## The Source Of Knowledge

By ELDER WILLIAM G. WOFFINDEN

*(Member of the Millennial Chorus)*

THE story is told of Galileo that he went up to the top of the Tower of Pisa one day, with a block of wood in one hand and a block of lead in the other, each being exactly the same size. He had in mind to drop them at precisely the same instant, to see whether or not the heavier body would reach the ground first. That was more than three centuries ago.

Aristotle, about fifteen hundred years earlier, had said that heavy bodies fell faster than light ones, and everybody for a thousand years believed it, without ever thinking to subject the idea to a practical test. The Greek philosopher had probably reasoned himself into the belief on the theory of resistance, and so he stated it dogmatically. But Galileo had a doubt on the point. He would make sure whether Aristotle was right, by the process of experimentation, by having an experience, by using the objective rather than the subjective method. It was one of the great moments in history.

Doubt as to Aristotle's accuracy seems to have started with Roger Bacon. Bacon declared that "if men would only study common things instead of reading the books of the ancients, science could outdo the wonders which magicians of our day claim to perform"—a statement which our century has verified. So Bacon, Copernicus, Galileo, especially Galileo, instituted a method in science that has completely revolutionized our knowledge of physical things and processes. We no longer go to books for all knowledge, but rather to things themselves. In science the objective method has displaced the subjective method.

In the year 1820 a youth of New York, by name Joseph Smith, who later became known to the world as the Mormon Prophet, attempted to do in the field of religion what Galileo did in the field of science. He endeavoured to introduce the idea that religious knowledge is obtained in exactly the same way that any other knowledge is acquired—namely, by studying things, as they are by the objective rather than the subjective method, by actual experience instead of by reflection and reasoning.

Let us look back at the situation out of which that first religious experience of the Prophet arose. There was a revival in the neighbourhood. Now, a religious revival aimed at one thing only—to arouse the feelings of men and women, chiefly through fear of eternal punishment, to the point where they would go to the "Mourner's bench" and confess Jesus. This particular revival in Manchester, New York, set Joseph Smith, not to feeling, but to thinking. First, he doubted whether two sects that differed on so important a matter as baptism could both be right. He doubted also that the feelings of bitterness among the converted and among the churches

*(Continued on page 717)*

# Browsings in Brief . . .

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I'M proof against that word failure. I've seen behind it. The only failure a man ought to fear is failure in clinging to the purpose he sees to be the best.—George Eliot.

\* \* \*

THE virtue lies in the struggle, not in the prize.  
—Milnes

\* \* \*

I ARGUE not against heaven's hand or will, nor bate a jot of heart or hope, but still bear up and steer straight onward.—Milton

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I PRAY thee, O God, that I may be beautiful within.  
—Socrates

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B.

THE seeds of our punishment are sown at the same time we commit the sin.—Hesoid

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NEVER was the voice of conscience silenced without retribution.—Mrs. Jameson

\* \* \*

WANT of punctuality is want of virtue.—J. M. Mason

\* \* \*

BETTER be three hours too soon than one minute too late.—Shakespeare

\* \* \*

METHOD is the very hinge of business; and there is no method without punctuality.—Cecil

\* \* \*

ANGER is a stone cast into a wasp's nest.  
—Malabar Proverb

\* \* \*

WHEN a man is wrong and won't admit it, he always gets angry.—Haliburton

\* \* \*

VIOLENCE in the voice is often only the death rattle of reason in the throat.—Boyes



# The Soul's Fire

By JEREMIAH STOKES

**A**S Ann looked upon the wilderness resting place of her baby, she remembered the prayer that was said before the precious remains of her child were lowered into the ground. She remembered, too, the words that were said at the service, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

## Begin the Story Here

**A**NN NORTHROP, an English woman, is converted to the teachings of the Mormon Church by missionaries sent from America. Because of prejudice her parents and her husband, after a quarrel, refuse to have anything to do with her unless she will denounce her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children, Elizabeth and Garry, behind, hoping to be able to send for them later. Joshua and Harriet Harrington, neighbours, accompany her on her journey. In America they find that mobs have killed the Prophet and persecution is everywhere. A new leader for the Church is found in Brigham Young, but outside persecution forces the people to leave Nauvoo and to set out on the plains, establishing posts for those following as they go. Patience, one of the twins, becomes ill, and though Ann stops to give her rest from the jolting ride, the child dies and is buried on the plains.

But neither the prayer nor the things that were said consoled her broken heart. The Harringtons stood at her side, trying to comfort her, trying to get her away from the little fence that encircled the spot where her heart was buried, but she would not come, because she realized that there was but one more setting sun, just one more bugle call at dawn, before she must pass on and leave the grave forever.

"Sister Northrop," said Brigham Young, in his fatherly way, taking her arm, "you must not permit yourself to become disconsolate. Trials are blessings in disguise. The Lord sanctifies everything to our good and blessing if we do not despair and continue to trust in Him."

She did not answer, but slowly walked away, bravely fighting against the yearnings of her broken heart to linger beside the cherished spot.

Another day came, and with it another call to push on into the prairie. Farther towards the west they went, leaving behind the keepers of the post to build, to plant, and to receive the oncoming Saints, who formed a mighty Caravan of more than eighteen hundred wagons that could be likened to so many ponderous links in one gigantic chain that throbbed with life, which was being dragged as by some mighty power, thirteen hundred miles across the continent.

As Garden Grove sprang into being over night, so too did Mount Pisgah, twenty miles beyond. In the course of travel

*(Continued on page 714)*

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THURSDAY, NOVEMBER 10, 1938

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EDITORIAL

## *The Garden Of The Good Neighbour*

**I**N the midst of crises, of international suspicion and unrest, of tax burdens for armaments, in the midst of war and rumours of war, it is refreshing to contemplate the beneficial effects of a treaty signed by Great Britain and the United States of America in April, 1817.

Shortly after the war of 1812, there was talk in both countries of fortifying the International boundary between Canada and the United States, and placing fleets of battleships on the Great Lakes which form part of that frontier.

The new world was faced by problems such as had vexed Europe for centuries, namely, the maintaining at great cost and with ever increasing danger of war, of expensive armaments, navies and armies to protect neighbours from one another.

The question was raised: is it not possible for two neighbour nations to live in peace without taking any defensive action on either side, in the faith that neither would become an aggressor? The sceptic said it could not be done. They who believed in the fundamental honesty and good common sense of the Anglo-Saxon race thought otherwise.

### **Visions of Permanent Peace**

**F**ORTUNATELY at this time there were two men in public life who had visions of permanent peace between their two countries, who believed peace to be something to work for and not just to talk about. Sir Charles Baggot was the British Minister at Washington D.C., and Richard Rush, a Philadelphia lawyer, was the United States Ambassador at the Court of St. James.

Largely through the efforts of these two men, the Rush-Baggot treaty was signed. It limited each country to four vessels, with one eighteen pound gun, on the Great Lakes, and made provision for no forts or fortresses along the International Boundary.

The treaty could be amended or revoked on six month's notice by either side, but it stands today as originally drawn. It is impossible to measure its influence on the promotion of peace between these two peoples who have lived side by side without a single shot being fired for more than one hundred and twenty years.

### **A Frontier Without A Fort**

**S**INCE the United States and Canada shook hands across the border as neighbours, there has been peace and co-operation between the two countries. Not a warship has sailed the Great Lakes; there is no fort on that frontier.

There were times of stress in 1842, 1846, and 1904, but as

neither nation had forts, fortresses, or navies on the boundary line, there was no glory to gain by going to war; their differences were amicably settled and the ties were stronger than ever between the two countries.

There is now no need for a new treaty of limitation of armaments on the Great Lakes, as the Rush-Baggot treaty has done its work, and there is a "will-to-peace" in both of these nations which is its best guarantee. It is not a difficult matter for governments to find a way to settle their differences if they have the will to do it.

A "Garden of the Good Neighbour" is being built by the two governments where the State of North Dakota borders on the Province of Manitoba. Twenty-two hundred acres in the Turtle Mountains have been dedicated to this purpose.

### "We Will Not Take Arms Against Each Other"

IT will be a great park, with lakes and roads and pathways, central buildings, a great amphitheatre and a cairn in the garden formed with glacial boulders, with the inscription, "To God and His Glory we two nations dedicate this garden and pledge ourselves that as long as men shall live we will not take arms against each other."

Surely this monument to peace should be an inspiration to all the nations of the world.

What has been done can be done. Other nations can settle their differences without resort to arms. We need more monuments to peace and fewer to war. We must stop glorifying war; we must honour the men who do most to maintain the peace of the world. Let us inspire in our youth a desire to emulate the leaders of peace movements rather than the heroes on the battlefield.

We must know the facts from every angle and be just if we would be effective advocates of peace. Let us visit our neighbours more often, stand upon their soil, in their shoes and see through their eyes. Their claims may be just, their action justified. If not, they will hearken to our counsel if they know we are well informed neighbours seeking the good of all.

### We Must Learn The Art Of Peace

WE must learn the Art of Peace. It requires action, skill and courage. It is a cause to which men of good-will should dedicate their lives if they would not break faith with those who died.

Thus do we think back through twenty years to 1918. We unite our prayers with those who then thanked God for peace. They who did not live to see Armistice Day will not have died in vain if we profit by the lessons which the Great War taught. Let us seize the torch which they from failing hands have thrown to us and with it illuminate the banners of world peace and carry them to the hill tops.

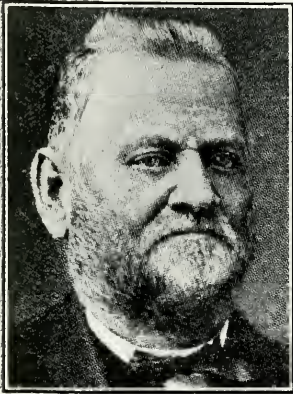
Let this light of peace so shine that others seeing its good effect will be led to glorify peace and learn war no more. When the "Garden of the Good Neighbour" becomes world wide, it will become a new "Garden of Eden," and the Prince of Peace will be the Gardener.—HUGH B. BROWN



## THE SOUL'S FIRE

(Continued from page 711)

the advance companies, on the 29th of June, 1846, reached the Missouri River, and on its banks established a third supply post and called it Council Bluffs.



Orson Hyde

Men began at once to cut timber to build a fort and to construct a ferry. President Young commenced to organize the Post even as he had done at other points along the way. While every available man was engaged at some important task, Captain James Allen, of the United States army, rode into camp. As he gave President Young some papers, the captain said, "President Young, these are my credentials and a requisition from the President of the United States."

Brigham Young read the documents, and then his heart sank when his eyes beheld a demand upon him for five hundred able-bodied men, to be raised immediately to go into military service against Mexico.

Like a flash he recalled the fact that the worst of the journey lay before his people. He remembered, too, that they were already short of men to build the camps, to man the teams, and to protect the trains against Indians. But notwithstanding these handicaps he promptly replied, "Captain Allen, we will raise the men. If we haven't young men enough, we will take the old men. If we haven't old men enough, we will call the women. The quota shall be filled."

When the captain heard his unequivocal answer and saw that the fleeing people were ill prepared to spare a single man, he recalled what he had heard someone say of them—"That they are a pestilential race and ought to become extinct." The sight before his eyes pricked his heart and his soul was filled with pity. Then to himself he said, "I shall be a friend to this people and to their enlisted men."

To comply with the Government's demand, President Young started back along the line of the exodus to call men from the various companies to enlist. He rode more than one hundred miles to contact his people and on the day appointed for the quota to be filled, five hundred bedraggled-looking men, rugged teamsters, picked from the wagons and mostly heads of families, stood before Captain Allen and offered themselves as soldiers under his command.

"Their clothes only are sullied, Captain," said Brigham Young. "Beneath their dust-covered vestments flows the untarnished blood of patriots."

"They should make brave soldiers, President Young," the Captain answered.



"I'll vouch for them," he answered.

That evening, as Ann, Harriet, and the latter's sister, Emily, were sitting on the bed in the wagon, the load having been placed beneath the wagon for the night, Uncle Joshua came in.

"I have never seen anything like the leaders of this Church in all my life," he exclaimed.

"Why Joshua, what has happened now?" inquired his wife.

"President Young and the Twelve held a council meeting today, and Elders Orson Hyde, Parley P. Pratt, and John Taylor have been called to go to England to take charge of the affairs of the mission there. Did you ever hear of anything equal to such courage, such faith?"

"No, Joshua, I never did. How do they have the heart to do such things in the midst of all the trouble they have now on their hands?" reasoned Mrs. Harrington.

"It takes more than mere human enthusiasm to do things like that, under circumstances such as the Saints are in today," interposed Ann.

"I have good news for you, Ann," the man said smilingly.

Ann looked at Mr. Harrington in amazement.

"Well," she smiled, watching his cheerfulness, "I can't imagine what favourable thing could have come about for me today. What may it be, I pray."

"We're sending the money with the brethren for Elizabeth and Garry."

"Impossible! Uncle Joshua. How could such a thing be?"

"I have borrowed the money for the children's emigration from one of the brethren, John Neff. He was glad to do it. The funds already have been turned over and you must write your letter to the missionaries at once giving them instructions."

Tears of unspeakable joy rushed to Ann's eyes, and to the eyes of all present, as she exclaimed, "Oh, Uncle Joshua! You did this for me and my children? How shall I ever repay your kindness? And then smiling through her tears she added, "Some day I will return the money to you, Uncle Joshua."

"Don't worry about that, Ann. Get your letter ready, and come with me to give it to the brethren. You may have something you would like to say personally."

"I am so grateful," she said, feelingly. "I can hardly believe it."

Ann had the pleasure of delivering her letter in person and telling the missionaries all about the children.

"I am so anxious about them," she said, "and I do hope that they can leave on the next boat after your arrival in England."

"We shall do our best, Sister Northrop," they assured her.

"I shall never forget your kindness, and shall pray for your safe return," she said.

MORE than two years had passed since Roger Northrop wrote the words, "Ann, this is the last . . ." and mailed them to Ledbury. From then on, he sent five pounds each month to Mr. Shipley, with instructions that he forward the money to Ann as coming from him, her father. "This you will do, Father Shipley," Roger told him, "until she relents and is willing to disavow all belief in the Mormon faith."

Roger had set up offices in Manchester and had taken board and lodging with a private family in the suburbs. His income was small but still he managed to get along, and to send sufficient money to Mr. Shipley each month to provide for his family's necessities.

It was a great sacrifice for him to live apart from Ann and the children, but he felt that if she could be won from her infatuation for this visionary belief, it would be well worth the price paid.

It was during a night in June of the year 1846 that Roger Northrop was awakened out of a sound sleep by a dream. It made such an impression upon his mind that it almost seemed a reality. He saw Ann standing on a prairie beside a newly-made grave, weeping. Prudence was with her, but Patience seemed to be at his side. He looked for Elizabeth Ann and Garry, but they were not to be seen. Ann was not alone; there were many people about her but he knew none of them. As he gazed upon the scene, his little Patience looked into his face and said, "Father, Mother is in trouble and needs you. You must go to her at once. You must go. You must go at once."

The scene and the voice of his little girl were so real that he awoke with a start and sat up. Satisfying himself that it was only a dream he lay down again, changed his position upon the pillow and tried to go back to sleep; but the more he tried, the wider awake he became. He could not forget the picture. The injunction kept ringing in his ears. He arose, dressed, and walked out upon the street for an hour or more, trying to dismiss the incident from his mind; but it would not yield. Presently the urge to return home came upon him. He felt he must see that everything was well with Ann and the children.

By the time morning came, he had made up his mind to leave at once for Ledbury. This act was yielding his position, of course, but he did not care. He could not stand the suspense any longer. At all hazards, he must know the conditions at home.

Upon entering the town, he got off the bus at the home of Joshua Harrington. No one was about and so he did not attempt to go in. Arriving at his own gate, a sickening feeling came over him, followed by a weakness that almost felled him to the ground.

The little lot, once so neat and beautiful, was a miniature jungle. The grass was long and tangled and grew up among the bushes; even the walk was overgrown. The roses were unpruned and the long runners that Ann had always kept trimmed, had fallen over with their own weight. The buds had come, spread their petals to the rain and sun and died, without the touch of a human hand.

*(To be continued next week)*

## THE SOURCE OF KNOWLEDGE

(Continued from page 709)

was a wholesome thing in religion. Second, he looked about him for some means by which he could decide the question, "Which of all these churches is right?"

One night he got a clue. It came from the scriptures, but not in the way he expected. The preacher at one of the meetings took for his text the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . ." (James 1: 5)

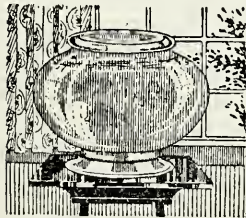
As Galileo went up to the top of the tower to test Aristotle's statement about falling bodies, so Joseph Smith went into a grove to test the statement of James about obtaining spiritual guidance. Only, in the boy's case, he found the statement true. His prayer was answered.

The Heavens have opened! God has spoken! The source of spiritual knowledge has been discovered and tapped and truth is in the earth.

So we learn from the prophet that religion is objective, not subjective. Spiritual knowledge, in the prophet's view, could not come through reading, even though what was read was the Word of God, any more than scientific knowledge could come from reading about the experiments of others. Reading resulted in information, not knowledge. Knowledge, in whatever field, came only through personal experience. Thus the Saviour instructed us to "Ask, seek, and knock. For every one that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened unto him." Here lies the doorway for the humble, the faithful, and the pure in heart who are in search of religious Truth!

### Of Current Interest

**GOLDFISH** have been developed only by painstaking effort over a period of centuries. Early Chinese



long ago began taking carp out of their rivers and breeding them in tanks. Each generation only the lighter fish were kept,

and finally they produced fish with a golden orange colour. The Japanese obtained these fish from the Chinese, and they developed many

new colours and types, including red, brown, silver, black, grey, bronze and white, and these in combination. Goldfish are the only common fresh-water fish that are highly coloured, although many ocean species have a variety of hues. Upon escaping into a stream or river, goldfish will grow to lengths of as much as a foot, and tend to lose their colour.

**TRANSCONTINENTAL** air-line service across the Dominion of Canada will be in full swing soon, with mail and express already being carried between Montreal and Winnipeg, which completes the various links between the east and

west coasts. With the new schedule it is possible to cross the Dominion in somewhat less than 17 hours, and sale of passenger tickets is expected to start as soon as officials feel that the pilots are thoroughly familiar with the course. Observers say that the significant development is not the flight of the planes themselves, but the fact that the airports, radio and weather services which guided the flight were and are in complete and satisfactory working order. Learning from the mistakes made in pioneering aviation in the United States, Canada has built modern, well-equipped airports which can be easily adapted to fit any apparent trends in the flying world, and also experienced little difficulty in finding the right type of planes, and had little bother with flight and instrument problems and other difficulties which plagued early commercial flying elsewhere. Connection will be made with the trans-atlantic services when the latter are put into operation.

**SILENCE** so heavy that the dropping of a bank note on an inch-thick carpet makes a sharp crack has been obtained in a new sound-proof laboratory of an electrical research group in America. The room was developed for use in eliminating the noises from rotating machinery. It was found that the ordinary laboratory quiet was

too "noisy" for work as delicate as the engineers wished, and an attempt was made to build a room with no more noise than is found in the country on a quiet night. This was the place where the experimentors discovered that the motors were still "noisy" though there had been no indication given in the laboratory. The room is built of concrete and weighs thirty tons. Inside it is insulated with sound-proofing materials, and the floor heavily carpeted. It is suspended from the ceiling by rods to which are attached steel springs set in rubber, so that practically all sound and vibration is eliminated.

**GOLD MIRRORS**, reputedly finer in quality than those possessed by ancient queens, can now be prepared at a price within the reach of the ordinary man. For years the making of gold mirrors has been considered a lost art, but modern chemistry developed a compound that deposits the gold over a glass surface in a thin but brilliantly shiny film. A similar compound can be used to "dye" cloth, and it is entirely possible that within a year or two evening gowns will have a solid gold surface.



## From the Mission Field

### Doings in the Districts—

**BIRMINGHAM**—A Hallowe'en party was held on Monday, October 31st, at the Handsworth Branch Hall. Brothers Frank Bailey, Arthur Makin, Ronald Joseph, and Sister Maisie Smith were in charge of the spook cellar; Brothers Frank Bailey and John M. Joseph portrayed the scene of Marley and Scrooge; a vocal solo was given by Brother George Makin; and a duet by Sister Jesse Goode and Brother Arthur Makin. Games were conducted by Brother Alvin Thomas and refreshments were served under the direc-

tion of Sister Alice Collins, assisted by Sister Violet Grundy.

On October 12th, the M.I.A. members of Handsworth Branch formed a group and went dancing. This is typical of the get-together parties sponsored by the Mutual, which also holds a special get-together meeting each Sunday evening.

A baptismal service was held at the Handsworth Chapel on Thursday, October 27th, with Supervising Elder A. Lucian Lewis in charge. Miss Kathleen Doris Livesey was baptized by Brother Edgar A. Cater, and confirmed by Elder Lewis.



BRISTOL — Cheltenham - Stroud Branch M.I.A. held a social on Saturday, October 29th, at the branch hall. Elder Dale W. Ansell arranged and conducted the programme, which was as follows: Community singing by the group; a dramatic dialogue by Sister Nan Middleton and Miss Margaret Davey; and several numbers by a mixed trio of Elder Ansell and Misses Laddie and Gwen Wilkins. A variety of games concluded the evening's activities.

HULL—A special meeting was held in Hull Branch Chapel on Sunday, October 23rd. Speakers were Elders Phillip L. Richards, Richard B. Mendenhall, William G. Woffinden and Aldon J. Anderson. The Millennial Chorus provided musical numbers for the evening.

On Wednesday, October 26th, a fair was sponsored by the Hull Branch M.I.A. Confetti, streamers, caps, whistles, balloons and similar articles helped to enliven the festivities. Musical entertainment was given by the Millennial Chorus.

On Saturday, October 29th, a pre-conference social was held in the Hull Branch Chapel, with 180 people attending. The following programme was presented. A musical concert by the Chorus; a programme of dancing and song by Miss Littlewood's pupils; musical numbers by the branch Gleaner Chorus, directed by Sister Aloa Dixon, lady missionary; piano selections by Elder J. Allen Jensen; and Sisters Dixon and Marie Waldram, lady missionaries, gave a comedy skit. The evening was concluded by the presentation of the play, "Chateau Thierry," with members of the Millennial Chorus and Sister Waldram in the cast.

A baptismal service was held in Hull Chapel on Sunday, October 30th, at which the following were baptized and confirmed: Frank Hammond was baptized by Elder Stanley W. Glass and confirmed by Elder John R. Briggs; Ray Hammond was baptized by Elder Briggs and confirmed by Elder Glass; Douglas Hammond was baptized by Elder Briggs and confirmed by Supervising Elder Daniel Garn Heaton; Desmond Hammond was baptized and confirmed by Elder

Briggs; Ellen Standley was baptized by Elder John J. Strange and confirmed by Elder Rulon S. Payne; Rae Bell was baptized and confirmed by Elder Strange; Jean Griffith was baptized by Elder Heaton and confirmed by Elder William H. Bousfield. Elder Bousfield conducted the meeting.

LIVERPOOL—On Sunday, October 30th, the Preston Branch held its harvest festival service, with Elders Sterling G. Jacobson, Brother Edwin Astin and Sister Annie Johnson as speakers. Branch President Parkin L. Cookman conducted the service. Brothers Harry D. Foster and Clifford Hartley rendered a duet. On Monday night, October 31st, an open evening was held and the fruit and vegetables were auctioned off, with Brother Parkin L. Cookman as auctioneer. Sister Mary C. Hartley, Relief Society president, conducted the meeting. Games also were played. Community singing was led by Brother Clifford Hartley.

LEEDS—A Hallowe'en party was held by Leeds Branch on Thursday, October 27th. Arrangements for the evening were made by Elder M. Floyd Clark. Games and community singing, led by Elder Jesse A. Moench, were the principle diversions of the evening. Refreshments were prepared and served by the Gleaner organization members.

LONDON—An M Men and Gleaner Girl skating party was held by North London Branch on Thursday, October 27th, with Elders Joseph H. Clayton and Shirley B. Kimball in charge of general arrangements. Skating was followed by a fish and chip supper.

On Friday, October 28th, 60 members and friends of North London Branch were present at a Hallowe'en party. Games were led by Elder Clayton, which were followed by dancing and story telling. Elders Kimball and Clayton were in charge of the entertainment, with Sisters Louie Lawman and Madeline R. Hill arranging for refreshments.

Southwest London Branch held a Hallowe'en party on Saturday, October 29th, in the branch recrea-

tion hall. A variety of entertainment was provided for the evening, the principle activities being a "spook room" conducted by Elders S. Grover Rich, Donald L. Johnson, Paul Howells, and Brother C. Manley Brown; games, led by Elders David S. King and Thornton Y. Booth; and dancing, with Brother Reginald R. Brown as master of ceremonies and Brother William H. Hawkins in charge of the music. A programme was presented, Sister Catherine L. Horner giving a recitation, Brother Reginald R. Brown providing a mystery story; and Dr. Thomas I. Watkins presenting a shadowgraph. A special number was an exhibition waltz given by Miss Isabelle Maynard and Mr. Fred Maynard. Prizes for distinctive costumes went to Sisters Carol Brown, Margaret Wallace, and Winifred Bullock. The spot dance prize was given to Brother John Bleakley, branch president, and Miss Phyllis Bull. Refreshments were served to 70 people by the committee, headed by Sister Margaret Wallace, and assisted by Sisters Bobbie Davies, Joan Davies and Bessie Hawkins. Other committees were: decorations and programme, Elders Emmett L. Brown and Thornton Y. Booth; publicity and music, Elder David S. King and Brothers William H. Hawkins, Reginald R. Brown, Charles Silsbury and Robert Hannah.

MANCHESTER—A social was sponsored at the home of Sister Kathleen M. Woodhead on Tuesday, October 25th, with Sister Lillie Butterworth in charge of the meeting, and Elder M. Warner Murphy directing the games. The proceeds were devoted to the purchasing of crockery for the Rochdale Branch.

A Hallowe'en party was given by

the activity committee of Rochdale Branch in the branch hall on Saturday, October 29th. Brother George E. Dale, branch president, was in charge of the "ghost trail," the "post mortem" item with Elder W. Burt Buxton as the victim, causing great excitement. Following the fancy dress parade the evening was spent in dancing, with Sister Elizabeth Buckley at the piano. Approximately 100 people were in attendance.

Manchester Branch conducted a Hallowe'en social on Tuesday, October 25th. The following programme was presented: a dance by Sisters Alice Selby, Kathleen Craig and three beehive girls; piano accordion selections by Brother Clifford Wood; and games and dancing for the whole group. Baked apples were served, followed by appropriate stories by Branch President Frank Vernon, and Brother Thomas Boothroyd of Hyde Branch.

SHEFFIELD—On Saturday, October 29th, the Sheffield Branch M.I.A. sponsored a Hallowe'en party at the home of Brother and Sister Frank Bailey. After a programme of stories and music, a fish and chip supper was prepared for the approximately 50 members and friends who were present. The Mutual presidents were in charge of the party.

A farewell social honouring Supervising Elder LeRoy B. Skousen was held in the Rawmarsh Branch Chapel on Monday, October 24th. Sister Francis G. Hamstead, Relief Society president, was in charge of the affair. Roast potatoes, parkin and hot dogs were served to the group by the Relief Society members.

## DEATHS

FORWARD — Sister Alice May Forward, 19, of Varteg Branch, died on Thursday, October 6th, at the Cefn Mabley sanatorium. Short services were held in the home on Monday, October 10th, conducted by Supervising Elder Ranald H. Hebdon. Speakers were Elders Hebdon

and Ivan V. Miller, and a vocal duet was rendered by Brother and Sister Albert Perry of Cardiff. Elder Hebdon dedicated the grave.

ROPER—Sister Henrietta Roper, 74, of Blackburn Branch, formerly of Nelson Branch, died on Wednesday, October 7th.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools.  
Stratford Road.  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Str.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton**  
L. D. S. Hall,  
Washington Building  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

‡—6.15 p.m.

\*—6.00 p.m

†—7.00 p.m.

—2.30 p.m



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